

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

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BAPTIST RECORD.

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BAPTIST RECORD,
Jackson, Miss.

POETRY.

OURS.

BY HANNAH CODDINGTON.

How blessed 'mid earth's crosses,
He many cares and losses,
To have one faithful friendship,
Which time nor absence changes,
Nor even sin estranges!

How soothing 'mid earth's vexings,
And often sad perplexings,
To know a Calm above us,
With help for our decisions,
With tenderness for children!

How precious when forsaken,
Wounded, or sorely shaken,
To feel a true heart's loving!
All these and more to ease us
We find in our Lord Jesus.

[Sunday-school Times.

PROCEEDINGS

OF THE STATE WIDE MINISTERS' CONFERENCE.

HELD WITH CLINTON BAPTIST CHURCH, APRIL 6-8, 1886.

The State-wide Ministers' Conference of Mississippi met with Clinton Church April 6th, 1886, at 11 o'clock A. M.

On motion, Bro. Z. T. Leavell conducted the devotional exercises.

Sang "What a friend we have in Jesus."

Prayer was led by Bro. H. F. Sproles. Read the 12th chapter of Romans.

Bro. Lomax said the tenderest appeal in all the world is found in the 1st verse of the 12th chapter of Romans. Oh, the mercy of God to save such a rebel as I, the worst of the bad; but the transcendent mercy is that I should be privileged to preach the Gospel of Christ.

Bro. Gray said the key to the verse was the "therefore." God's goodness has been mentioned, "oh, the depth of the riches, both of the wisdom and knowledge of God. Therefore, therefore, I beseech thee."

We joined in prayer, while Bro. Ball led. Sang "My faith looks up to Thee." Again, we joined in prayer, while Bro. R. A. Cooper led.

The Conference then went into permanent organization, which resulted in the election of Bro. L. Ball Moderator, and Bro. R. A. Cooper Clerk.

On motion of Bro. Gray, the time of meeting was made as follows: meet at 9 o'clock A. M., at 2:30 P. M.,

and 7:30 P. M.; adjourn at 12:30 P. M., 5:30 P. M., and —

Bro. Gambrell then said: "Good thoughts go before good deeds, large thoughts before large deeds. Let us enlarge our thoughts. Since we want our best thoughts we should seek our best help—God. Then, when we have our best help and our best thoughts, let us speak them freely to each other."

Bro. Melvin believed much in economy. It could be practiced with profit in almost every department of life, but he entered his protest when economy was introduced into one place—the devotional exercises. He then asked prayer on Canton and Bro. Mathis.

Bro. J. H. Edwards reported a revival in progress in his town and asked the prayers of God's people. Bro. Lomax realized that this meeting would have much to do with the weal of the churches. In behalf of himself and people to whom he preached, he prayed the prayer of Esau: "Hast thou not a blessing for me?"

Moved, that the Introductory sermon be preached by Bro. Lomax this evening at 7:30 o'clock.

In view of the Convention Board meeting this evening, on motion, adjourned till 7:30 o'clock to-night.

NIGHT.

A good congregation joined in singing "Only trust Him." Read some selections from John and Acts. Prayer was led by Bro. Lomax. Sang "Come, Holy Spirit, Heavenly Dove."

The sermon was preached to the edification of all, from John, 14th chapter and 26th verse. Theme: "Personality of the Holy Spirit, and his office work."

MORNING SESSION.

Devotional exercises conducted by Bro. S. W. Sibley, who read from 4th chapter Hebrews.

Sang "Oh, for a closer walk with God." Again we prayed, while Bro. C. B. Freeman led. Bro. E. B. Miller said our trouble is that we neglect our devotional nature. Students at our Seminary sometimes do this and actually grow sluggish while studying the very word of God. We, as preachers, complain that our congregations are not appreciative; let us give them an example; let us have devotion in every prayer, song and talk.

Report on order of exercises read, and, on motion, adopted.

REPORT.

Bro. J. H. Edwards read a paper on "Baptists and Higher Education." He showed that Baptists have been in the fore front in founding colleges, in educating the masses, in circulating the Bible, and in all the great missionary movements. He urged that we should not misuse the triumphs of our fathers. The very ease of obtaining a higher education may make us sluggish. We can recline on our fathers' achievements for our present glory, or we can resolve to make, if possible, better men than our fathers. Sang "Nearer, my God, to Thee."

After a short recess, sang "One more Day's work for Jesus."

Bro. Bozeman read a paper—subject, "The importance of Mississippi College to all our Denominational enterprises." He said the College influence ramified every department of our Christian work.

What would even the BAPTIST RECORD talk about if it were not for the College. The College is the recruiting camp of Baptists. The paper was well received.

Bro. C. Ayer, representing a school in Jackson for training colored preachers, was on motion invited to a seat in the body, and the privilege of the floor, then went to God in prayer while Bro. E. B. Miller led.

Bro. Z. T. Leavell read a paper

on "The needs of the College and how to meet them." He said the College needed more paying pupils. It needs money. Already in sight is the fresh sparkling truth: "money is hard to get." It represents the knitted brow; the sweat and the gallons of oil burnt while the slug-gard slept. Men don't turn it loose readily—you must convince them that Mississippi College is a good investment for money. If we would see further we must be lifted higher. The College needs those who will think of it by day and dream of it by night. Some of us have looked to the east and prayed, and looked to the east and prayed again and some have gone down to their graves without seeing light on the College finances.

Again we sought God while Bro. H. F. Sproles led in prayer.

Bro. Gambrell wanted the boys to talk education when they went home. He wanted the professors to hustle out as soon as possible and talk education all over the State.

"Be," said he, "in fellowship with your common schools. The poorest negro school has minds and souls worthy of the best thoughts of Spurgeon."

Bro. Jno. Powell realized that the College needs money. What he has done is a source of satisfaction, and he intends to do more.

Sang: "Oh for a heart to praise my God."

EVENING SESSION.

Devotional exercises conducted by Bro. Lomax.

Read from John ix. He said it was not the "spittle and clay" with which Jesus anointed the eyes of the blind, it was not the hem of the garment which the poor woman touched, but it was Jesus who healed. Jesus never asks us to believe without giving us a ground on which to base our faith, but he never overwhelms a man with proof. When he made the sightless to see, and the lifeless to live, he furnished abundant evidence of his divine power. He has the same power to make us, in our shattered condition, put our hand in our empty pockets and get the money to endow the College and again demonstrate his divinity.

Sang "Soldiers of Christ arise."

Bro. E. P. Douglass led us in prayer.

Bro. H. F. Sproles then read a paper, subject, "More preachers and better preachers."

Among other things the essayist said, "I can see how a man not called of God can be careless, but I can not see how a man whom God has called can be indifferent to his high commission. We ourselves need to be better preachers. A man who is guide to others ought himself to know the way. Of all who come to Jesus he turned not one away; he gave himself to the people. The harvest is white, the laborers are few. Oh who will help us to garner in the sheaves of good from the fields of sin? Is there a young man or boy here who will say, 'I will go'?"

Bro. Melvin said he felt encouraged since others felt the great need is a revival of a call to the ministry.

Bro. Colman said our church had been praying for more preachers for more than a month, when a young man came to me and said he could rest no longer—he must preach.

We prayed while Bro. Gambrell led.

Bro. Walne loved the memory of the sainted James Nelsen, because he preached and prayed more laborers. He blessed God that his eldest son has been called to the ministry; if God wants them he may have the blind boys too.

Bro. Webb wants to emphasize the "more" and "better." He wants a ministry who will go with saddle-bags on his arm, and walk, if necessary, to the people. It was encour-

aging to him to hear them speak favorably of Brethren David, Joiner and Eager, but he loved equally well to hear them speak of Chastain, Powell and Rogers.

Bro. Edwards felt that the Lord was present; and truly a great revival will follow such a meeting. While Bro. Powell is calling so earnestly for help in Mexico, he trusted that someone would be directed to go.

Bro. Lomax wants the Lord to make us better preachers. Would rejoice infinitely more if the Lord would make his boy a preacher than if he should put him in Cleveland's chair.

Bro. Hatch said that preachers had tied themselves, and he wanted them to untie themselves and trust the Lord. Our great need is the power of the Holy Ghost for each service.

Bro. Webb led in prayer.

NIGHT SESSION.

Devotional exercises conducted by Bro. Colman.

Sang "Jesus Lover of My Soul." Read 2d chapter Acts. Christians prayed while Bro. Lomax led. Sang "All Hail the Power of Jesus' name." We were again led in prayer by Bro. Z. T. Leavell.

Bro. Ball felt that the day had been of great benefit to us all, for two reasons, viz: 1. The attention had been earnest. 2. No foolish things had been said.

Bro. E. B. Miller read a paper on "Revivals—preaching as a means." He said that preaching is the great God-given means of obtaining revival. The preacher should remember three things, viz: What he preached, how he preached, to whom he preached. A genuine revival

can be obtained only when the preachers are revived. When the preacher shun assumed magnanimity. Banish at once anything like a doubting spirit. Let the preaching be the voice of God in man—preach as a man, with a fellow-feeling with man.

Sang "Work, for the Night is Coming."

Bro. Gambrell spoke on the "Organization and Co-operation of Mississippi Baptists." Why not organize the whole country? Why Miss? Why organize at all? How can we secure the harmonious co-operation of all? We need the voice of the Associational leaders, preachers, and especially of the laity.

Moved and seconded that the question under discussion be tabled till 9:30 to-morrow morning.

Sang "Work for the Night is Coming."

SECOND DAY.

MORNING SESSION.

Prayer by Bro. Melvin, who led in the devotional exercises.

Read the 190th Psalm. Prayer by Bro. S. W. Sibley.

Sang "Nearer, my God, to Thee."

Prayer by Bro. H. F. Sproles. On the Unification of Mississippi Baptists, Bro. Bozeman felt that the time is rapidly approaching when we shall have this long wished-for grace.

A paper on "Doctrinal Teaching in the Pulpit and Through the Press," was read by Bro. R. E. Melvin. He said that doctrine is as old as human depravity, but people have a very erroneous idea as to what it is. Each year men leave error and accept the truth, and the pulpit and the press do it. He was outspoken against that class of preachers who would sell truth for popularity.

Bro. Sproles wanted us to press upon the people loyalty to revealed truth.

Bro. Gambrell said that many people think us ignorant and bigoted, and we are to blame for it. Let us get out of the prize-fighting way of preaching doctrine. The people

need instructing all along the way of grace and practice.

Brother C. B. Freeman said, We have not to do with the success of the gospel, but faithfulness in its delivery.

Brother Lomax said, We have too much surface preaching. Let us not be too thin. In running a saw you sometimes cross the grain, the gospel preacher sometimes crosses the grain but he must run the line. Solid truth in soft words. Don't stick beans, but take living truth from God's living word and plant it in living minds.

Sang, "Stand up, stand up for Jesus."

Brother Melvin said, There are some people whom nothing but horns will move—but horns will move them. You cannot vaccinate without scratching the surface.

A paper was read by Brother George Whitfield. Subject: "Necessity, Obligation, and present opportunities for preaching the gospel to the heathen."

He said the heathen need the gospel because they are wicked. As a sick child knows not the extent of its sickness nor the remedy therefor, so the heathen know not their wickedness nor the remedy therefor. The Jews did not seek religion in the days of Jesus, nor the Gentiles in the days of Paul. The heathen are not seeking religion now. The great extremity of the heathen make it necessary to send them the gospel. We may neglect to send them the gospel, but death does not neglect to swallow them up. To carry them the gospel it was necessary to cut through mountains and build railroads and dig canals, but Jesus Christ has made the narrow way of the cross all plain to us.

Moved and seconded that Bro. Bagby be invited to visit Mississippi during the summer.

Bro. Sproles wanted his children converted. "The needy," said he, "are saying 'come.' Jesus is saying 'go.' I am between these sayings. I can't go myself. I want my children to go. I hope the Moderator will call on some one to pray that our children may be called to foreign fields."

Bro. Ball wanted his children placed along with the others in this platform.

Moved and seconded that the question under discussion be closed.

Moved and seconded that the papers read before the meeting be placed in the hands of Bro. B. D. Gray for publication in pamphlet form.

Moved and seconded, that the Executive Committee of the Convention Board be requested to suggest a programme to be adopted by the Convention.

By motion and second, the Conference adjourned.

Bro. Ball felt that he had nothing to do with presiding over the meeting, God had presided.

Sang "Soldiers of Christ Arise."

Bro. Lomax led in prayer. Thus ended a meeting in which all felt that for two days they had been permitted to sit together in heavenly places in Christ Jesus.

L. BALL, Moderator.

R. A. COOPER, Secretary.

If you want to get a good idea of a man's character, find out from him what his opinion of his neighbors is.—Exchange.

A Hindu lady in Calcutta has given \$75000, to found a hall of residence for native women, students of medicine.

It was a saying of Tallyrand: "A man has two reasons for doing a thing—the reason he gives you and the reason."

The fear of man will make us hide sin, but the fear of the Lord will make us hate it.—Exchange.

In a hundred years the number of Christians in heathen lands has increased from 30,000 to 2,000,000.

"Nothing succeeds like success," the French say. But there are successes which are only disguised failures and the worst of failures—as, for example, spurious revivals gotten up by sensational methods.—Index.

Sam Small said in Chicago, in his sermon against Sabbath desecration:

I announce to-day that through the Constitution of the United States guarantees to every man the right of personal liberty and religious freedom it does not guarantee to any body the right to blaspheme the God of the people. And the man who interprets the Constitution in that way is a traitor inside of the citadel who is firing the heavy Krupp guns against the bulwarks. This country was opened for an asylum for all men, but it was not intended for people to flee from one kind of tyranny in their own country and set up another kind of a tyranny in this country. I would rather live in Berlin, under the laws of Bismarck, than to live in Chicago under the laws made by the Bismarck code. I will affiliate with any decent man, I don't care where he comes from, but I will not give up my birthright in order that any foreign people may come in and desecrate the Sabbath.

DELEON, TEXAS.

Hopeful that a communication from this western field will interest the readers of the RECORD I offer this—especially as it will inform many of the friends of Elder M. T. Martin of his whereabouts and labors.

On his way to Comanche—16 miles from here—he arrived from Waco here on the sixth of March. He began preaching there at once and continued until last night. The church there knew nothing of Bro. Martin except by hearsay, and hence did not know how to appreciate his visit. It was not long, however, before he had the attention of the church, town, and citizens of the surrounding country. His plain and pungent manner of presenting gospel truth aroused great interest and very soon young and old of every class were earnestly seeking Christ.

As results already visible, the church is greatly encouraged in its work, and much better informed in Bible truth, and now one hundred and two believers many of whom are intelligent ladies and gentlemen, await baptism on the first Sabbath in May, when Brother Martin expects to be present to rejoice with them, the pastor and the church in their baptism.

Such a season of spiritual joy has never been realized in that town before, and we very reasonably expect large and gracious yet to be developed.

Brother Martin's labors in this and other parts of this great State, are greatly blessed of God in the salvation of souls to which thousands can now testify, and yet, under the immense work that he does his health is excellent. He retains all the activity and vigor of former years.

My health is still very bad, and by my request Brother Martin will begin a series of meetings in my church on next Saturday. Pray for us. The Lord bless you and the readers of the RECORD.

Truly,
R. W. HALL.

BAPTIST RECORD.

POETRY.

JOE SEIG.

BY ALEXANDER ANDERSON.

Where the heroes we hail to-day

And circle their brows with wreaths of

glory?

Is it the warrior back again,

To be girt by thrones of his fellow-men?

The statesman fighting in keen debate

For the laws that will make his country

great?

Or the poet, whose spirit in his song

Whithers like fire the front of wrong?

Yes, these are the heroes on whom we

may call.

But a greater still is behind them all.

Who? And we shout, with a ringing

cry:

Joe Seig, the railway engineer.

Who did his duty and never thought

He did any more than a driver ought.

Look at Seig, I say, as he stands

With the fever drenched in his oily

hands.

And hearing naught but the grind of the

wheel

On the clanking rail underneath his

feet.

Or, lighting his pipe for a whiff or two,

Yet fighting ahead as drivers do.

Now, any one seeing him thus would

have said,

"A very doubtful shake of the head."

"Poor stuff after all out of which to

plan

Your hero when action calls for the

man."

So you would think, but listen and hear

The story of Seig, the engineer.

Down the Pennsylvania line

In the light of an afternoon's sunshine

Came Seig with a train of cars behind.

And hundreds of lives that were his to

mind.

Little thought he of danger near

As he watched for signals set afar.

If he thought at all, and that thought

could be said,

As he stood on the foot-board looking

ahead.

Run sharp to his time: not be overdue.

So along the metals in smoke and glare,

With Seig at his post by the levers

there.

Engine and cars like a whirlwind tore

Till just as the stoker threw open the

door.

Of the furnace, at once through each

black face came

The quick back-draft, bringing with it

the flame.

That, scorching with lightning fingers

of pain,

Drove Seig and his stoker back in the

train.

That was hot with the breath of their

awful doom.

To leap from the train would be certain

death.

That in less than a moment were notified

in fire.

The engine like some wild steed that is

free,

Shot ahead with a shriek of defiant cheer.

Behind, were hundreds of lives in a

train.

That was hot with the breath of their

awful doom.

To leap from the train would be certain

death.

That in less than a moment were notified

in fire.

The engine like some wild steed that is

free,

Shot ahead with a shriek of defiant cheer.

Behind, were hundreds of lives in a

train.

That was hot with the breath of their

awful doom.

To leap from the train would be certain

death.

That in less than a moment were notified

in fire.

The engine like some wild steed that is

free,

Shot ahead with a shriek of defiant cheer.

And work from the terrible struggle

with death.

He groped for the levers, clutched them

at length.

And with one wild effort of falling

strength.

Mid the hissing of fire and the engine's

roar.

Threw off the steam, and could do no

more.

When the engine at last was brought to

a stand.

Not a life was lost out of that band.

No life did I say? Ah! there was

one.

But not till his duty was nobly done.

For, back in the tender, silent and

grim,

Blackened and scalded in body and

limb.

Lay Seig, who had without aid and

alone.

Saved hundreds of lives and lost his

own.

That is the story, plain and clear.

Of Seig, the railway engineer.

Honor to him, and to spirit of praise

From the best of hearts in these modern

days.

Honor to Seig, I say, and hail

This last Jim Blows of the rail.

He did any more than a driver ought.

He did any more than a driver ought.

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of him that made the heavens and

the earth, whose creatures we are.

Jehovah hath spoken! If it were

but the voice of the prophet, apart

from their Master, it might be lost

in the crowd of voices that are

heard. But this one word of God

shall be dear to him. The

secret reason is your pride.

Perhaps pride prompts you to

indulge in the accusation.

In some it is the pride of intel-

lect. They do not wish to be

treated like children; they are not

well. They desire to be treated

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BAPTIST RECORD.

J. B. GAMBRELL,)
W. S. PENICK,) Editors.
L. S. FOSTER,)

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., APRIL 15, 1886.

EDITORIAL.

ATTENTION.

Delegates to the Southern Baptist Convention should send their names to

WM. A. DAVIS,

Montgomery, Ala.

He is Secretary of the Committee on Hospitality.

NOTES AND COMMENTS.

Our immediate Representative in Congress did a very proper thing to encourage investigation into the Carrollton massacre. The South more than the North should be opposed to such brutality in our midst. We make a white mark for Mr. Barksdale.

A sister writes: "I could not believe that Mississippi would ever have such a paper as the BAPTIST RECORD." Mississippi and Louisiana are able to have a paper equal to any in the Southwest, and, if our brethren will give the RECORD their support, we intend they shall have it!

The Minister's Conference at Clinton was certainly a very large meeting of its size. Eight Associations were represented. For solid thought and deep spirituality no better meeting was ever attended by this scribe. The papers were all of high order. They are to be printed in pamphlet form if money can be raised to do it. Pastor Gray has the work in hand. He can put us down for \$10 to be taken in pamphlets at 25 cents a copy.

Brother L. Ball was compelled to recall some of his appointments in the Zion Association on account of the change in the time of meeting of the Convention Board.

Pastor S. Jones was elected to represent the Jackson church in the approaching Southern Baptist Convention.

A beautiful and commodious Baptist church is soon to be built in Walthall, Webster county, for the building of which sealed proposals are now invited.

Many of our correspondents and exchanges seem slow to understand that our office has been moved from Clinton to Jackson, although the RECORD has gone out regularly from Jackson since January 20th, save two weeks of intermission on account of the fire. Please bear in mind, friends, that the RECORD office is now in JACKSON.

Dr. H. H. Tucker, of the Christian Index, has been quite sick but is now slowly recovering and it is hoped, will soon be ready for duty.

Prof. H. H. Harris retires from the editorial management of the Foreign Mission Journal.

Moody and Sankey are engaged in revival meeting in Atlanta. Their meetings began on the 7th instant, with an audience of four or five thousand.

Prince Bismark, at his country seat conducts religious services for his entire household, consisting of his family and farm laborers. This example shines with peculiar beauty in contrast with the Godless conduct of most rulers.

Brothers T. T. Martin, Ernest Walne and T. L. Moore, were licensed to preach by the Clinton church last Wednesday night. They are all sons of preachers, and young brethren of much promise.

The criminal practice of an Athens, Ga., lawyer before prohibition was \$1,000 a year; now it is \$150.

Pastor Gray, of Clinton, is helping Bishop Nofsinger, of West Point, in a protracted meeting.

We print this week a report of the State-Wide Conference, by Bro. Cooper, the Secretary. Next week we will speak somewhat more fully of some features of the meeting.

We have received a registered letter from Bro. R. R. Brown, of La., containing money, with orders for RECORD, Kind Words and a music book. We can't get the post-office address of the brother. Who can help us?

The Chicago Standard says Gov. Lowrey, of Mississippi, does not feel called upon to take any steps in regard to the Carrollton massacre, as "everything is quiet now." The dead negroes are quiet, at least, and probably their murderers deem it best to keep quiet also, which needs no comment to show how we appear to others.

LOUISIANA NOTES.

MINDEN.

On the 29th ult., we joined the pastor, Rev. G. M. Harrell, in a meeting at the Baptist church in Minden. The church had been looking forward to this meeting with interest, and had held several prayer services seeking preparation for the work. The meeting began at once, and the whole community seemed deeply interested. The congregations were large, filling, and often packing the house to its utmost capacity. Last year there was a great revival in the Methodist Church at this place, and there were but comparatively few people in the community who did not belong to some church. There were some thirty or forty conversions in our meeting, and many were reclaimed who had once belonged to the church. The effect of the meeting on the church members was very gratifying. We trust that many were stimulated to greater faith and consecration.

Our dear Bro. McGee, though laid aside, by ill health from the active ministry of God's word, was a power for good. I thought often while I was with him, of what Jesus said of John the Baptist: "He was a bright and shining light" shining all the brighter for the burning. Bro. McGee is greatly afflicted, but his afflictions have fallen out rather unto the furtherance of the Gospel. A lamp may be filled with oil, and the wick carefully trimmed, but it will give no light until you touch it with fire. And then, the shining is in proportion to the burning. Paul said, under similar trials: "For this thing I besought the Lord thrice that it might depart from me. And he said unto me: My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, for Christ's sake, for when I am weak I am strong." All our shining is in proportion to our burning. Most gladly will we burn for Christ, if thereby we may shine for him.

It is beautiful to see the attachment of this church for its fellow-member and former pastor in his affliction. How tenderly and affectionately they regard him, and how confidently they trust in his piety, good judgment and Christly leadership. May God long spare his useful life!

Bro. Harrell is another one of our choice spirits. He moves among his people with a kind, gentle and interested heart. No one can fail to love him. At the end of this session he leaves the school-room. He has determined to give himself wholly to the ministry. In this decision he has "burnt the bridge behind him," and he will not fail to receive his blessing.

Bro. Tommie Harrell, with his young wife, whom he found at Minden while he was pastor there, and their bright happy baby, were present during the whole meeting. He gave us great assistance and is a true yoke-fellow. We also met with Eld. Henson, a useful and influential pastor in the neighborhood of Minden. Bro. Andrew Walker, one of our most useful and experienced ministers, cheer-headed and full of

love for the cause, came and spent a day with us and cheered us on in the work. His head and heart are in the fullest sympathy with all efforts for the organization, co-operation and development of our denomination in the State. He is a strong helper to the truth.

Minden is one of the most beautiful towns we have seen in Louisiana. Built upon an elevated plateau, covered with grand old oaks, with its comfortable homes nestling on either side of the broad parallelogram, among beautiful shrubbery and large well kept yards, it seems to one from a hilly and treeless region, to be the very ideal of a country town. And rarely do we find anywhere a more refined and cultivated population. We were charmed in these delightful homes and with the intelligent and hospitable entertainment we received. We want to go back again. Our home was with the Learys, and all who ever stopped in a home where intelligence and piety are sweetly blended with all the accessories of a magnificent home-life will know how pleasant and delightful was my stay under their roof.

REV. S. C. LEE.

While at Minden we heard with painful regrets of the death of this useful servant of God. He died at his home in Arcadia, on the third of this month, in the sixtieth year of his age. He was born in Wilcox county, Ala., Sep. 4, 1826. He had been a member of the church for forty-seven years. He was ordained to the ministry in 1862, and has occupied a prominent and useful position in the Baptist denomination of North Louisiana ever since. He established and edited the "Baptist Messenger" for three years. He was at one time, we think, a member of the Legislature of this State, and was ever held in high esteem by all who knew him. He was a minister of very popular gifts, and was at different times in charge of some of the most prominent churches in the northern part of the State. At the time of his death he was pastor of the churches at Homer and Walnut Creek. Our acquaintance with him was so limited that we feel we cannot do justice to his memory in these notes, but we hope some brother who knew him through the long years of his useful career will write a fitting tribute to his memory, and furnish it to our paper for publication. His bereaved widow and children, and afflicted churches have our heartfelt sympathies.

We are grieved to learn from a private letter that Dr. Landrum will not go to the Convention at Montgomery. We cannot spare such a man from our councils. The condition of our denomination in Louisiana ought to excite the deepest interest of that body, and no one knows more about it than Dr. Landrum. We hope he will reconsider and go. And he will not be at Robeline, he says. "The change to the 13th puts it out of my power to attend, and I am so sorry." We are all sorry, and wish now we had not changed the time. The following letter, addressed to Dr. Landrum, explains itself.

DEAR SIR:—Answering yours of the 30th ult., round trip tickets to Montgomery will be on sale at Shreveport; the rate from that point will be \$24.55—from other stations on our lines between Shreveport and Alexandria, where we have no facilities for the sale of through tickets, we will sell them locally to New Orleans and return at rate of 22 cents per mile each way. Will issue instructions to ticket agents at Mansfield and Provencal in accordance with your letter. If you should learn of delegates from other points on our New Orleans Division, please advise, that we may issue the necessary orders. Yours truly,

B. W. McCLELLAN.

G. E. & T. A.

REV. J. W. TOMKINS.

Bro. Tomkins is now in the southern part of the State, visiting the churches and taking collections for our Board. Writing March 31st from Natchitoches, he says: "I preached this place Saturday and was most cordially received at the home

of Hon. W. H. Jack, whose aged father, a man of eminent piety and culture, was quite ill. Mrs. W. H. Jack was also sick, and I was deprived of her excellent company until to-day. She is deeply interested in Baptist progress, and devotes much of her energies to the Sabbath school work and to the Missionary Society of the church. I preached Saturday at 11, and presented the claims of our Board, and took a collection. I found Sister Scarborough, a daughter of the sainted Paxton, and a few other noble women, with Bro. Jack, busily engaged in the Sabbath-school. Would that in all our churches there were just such determined and consecrated women! Bro. W. C. Jack being sick, was so thoughtful about his bible-class that he exacted a promise from me to hear the recitations for that day. The church is pastorless, and wishes to secure the services of a minister for a part of his time. The church numerically is weak, and has recently sustained a heavy loss in the removal of S. D. Ponder, a young lawyer of great promise, to Texas. The house of worship is new, and the Ladies' Society has just bought a nice set of furniture, and otherwise made it attractive. Mr. D. C. Scarborough, the able and efficient District Attorney, furnished me with an oil-cloth oversuit, and mounted me on his fine riding horse. I left Monday morning in the rain, for Montgomery, some twenty miles distant, with the mail-rider for my guide, and fortunately for me that I had him, or else I would never have gotten to the end of my journey. The road was knee-deep in mud and water along the river bottom for miles. On reaching Montgomery I went immediately to the house of Rev. J. B. Wood, and was received with a warm welcome. Montgomery is a very pretty village, just on the bank of Red river, with a population of about 250. The Methodists have a beautiful house of worship. The Baptists, also, have quite a nice house, judging from the outside. Bro. Wood is their pastor. He was ordained while a member of the Walnut street church, in Louisville, Ky. Dr. A. T. Spaulding and other distinguished divines officiated. He comes to us with good credentials. I left Montgomery Tuesday, in company with Bro. Wood, for the residence of Rev. J. S. Payne, five miles off. Here I also met with a hearty reception. It is the decided opinion of these brethren that the Central Association will most certainly adopt the plans of the Executive Board, and co-operate with the State Convention at its next meeting. I returned to this place to-day, and am busy sending forward other appointments. I expect to preach in Provencal Thursday night, and go thence to Alexandria."

From the same place, on April 1st, Bro. Tomkins writes again: "I leave this morning for Provencal. Bro. W. C. Jack is still quite ill. He is in his 77th year. He has taught for forty years of his life, and is one of the most beautiful characters I have ever known. He is a fine classical scholar, and better than all, he is an earnest christian, and takes the liveliest interest in all matters pertaining to the progress of the church. Natchitoches has a population of about 1,700, and is the seat of the State Normal School. It is my opinion that our Board ought to lend the church here a helping hand."

From Pineville Bro. Tomkins writes on April 3d, "I preached here this morning, after being up all night. Preached last night and night before at Provencal. There is a small organization at this place which can be added to the Natchitoches work. The Baptist church at Pineville has about forty members, and can raise \$150 for the support of a missionary. This field has an outlook for good. The house here is a neat one, with a tower on one side. It has a good baptistry of wood, lined with zinc, chandeliers, matting on the floor, and plenty of books for singing. The ladies expect to buy an organ soon, and also a set of furniture for the pulpit. They have a good Sabbath school.

Bro. G. W. Bolton, a leading merchant, is superintendent. They have also a Ladies' Aid Society. Bro. Schofield has done good work here. I preached four times: two persons, one a man of family, and the other a young man, came forward for prayer. My stay here was a most pleasant one. Fifteen miles from here, at the flourishing village of Le Compté, there are some Baptists, and I hear one of them offers a lot for building a church.

From Opelousas he writes: "Here the church house is very neat, and painted on the outside. They are just finishing ceiling it. When finished there will be a debt of about \$200, which I think they want us to pay off. We are thinking of beginning a meeting here Friday night."

MISSIONS.

GLEANINGS FROM THE MISSION FIELDS.

The Yazoo City Church, though very small and weak, is much encouraged under the leadership of Elder T. J. Walne, who visits them twice a month under direction of the Convention Board. Congregations are good and the outlook is favorable. Three desire baptism.

The Gulf Coast field is one of great difficulty, but Elder Bowen keeps on. He has just sent forward \$59.00 from this poor field for Foreign Missions. This represents the sacrifices of poor people who gave it, and of Bro. Bowen, who went through the rain to collect it. We can't expect rapid growth on the coast.

Greenville has made a very fine record for the quarter. Eighteen have been added by letter and three await baptism. All the services are well attended and the attendance good. The church has arranged for quarterly collections, the first being given to State Missions. We have just received \$31 to this account. A baptistry, with suitable rooms, will soon be built at a cost of \$375, adding greatly to the usefulness of the church house. Pastor King and his family have been most kindly received by the large-hearted people of the metropolis of the Delta. They are delighted and encouraged.

At Pope's Station, Pastor Rocket and the church are tugging away at the church building. No people have done better. Their new, pretty house will soon be ready for use. The cause is getting strong.

Elder J. J. W. Mathis, Missionary at Camden, Harmony Association, says: "We have everything, so far as man can see, to encourage us. The church is young and weak, but every family in it, one excepted, takes the RECORD, and they started out on their work by taking a collection for Foreign Missions." We may expect a church interested in the salvation of the heathen to be blessed.

That indefatigable worker, Elder T. D. Bush, rode 175 miles in his work last month. Our Methodist brethren locked him out of one of their houses, and compelled him to preach to the people by a pine knot fire, but they did only what they had a right to do, and Bro. Bush nor the cause was hurt. More pine knots, brethren. We wish we could have stood by you, Bro. Bush, that night.

Elder S. O. Y. Ray is pushing the work all along the line. He has baptized six during the quarter. Five hundred dollars have been collected for house-building. A church will soon be built at Vossburg, which will nearly complete the building along that line.

Elder G. B. Rogers reports one accession and a very favorable outlook. Woodville is an old town, and our progress there will be slow. We know of no more consecrated band than the Woodville saints.

Elder T. G. Sellers reports a good spirit at Ackerman. This is one of the brightest towns on the new road from Durant to Ackerman. They are building, and as soon as they get done, they will be self-supporting.

Elder Z. T. Leavell reports steady

progress at Natchez. There is a constant increase and a steady tightening of the traces. Besides the work in Natchez, Bro. Leavell is looking to the destitution in the surrounding country. He is the only Baptist preacher in Adams county. He has only one night in the week without a public service of some kind. Yet he keeps well. Bro. Walne is to help him in a meeting soon.

Evangelist Ball spent a hard month's service in the Louisville and Zion Associations. The weather was bad and congregations small, but good seed were sown, and fruit in better pastoral support, better church work, better mission contributions will follow in the years to come.

Considering the bad weather, river-bottom mud and the newness of the work, Eld. A. Taylor had a good quarter. He has his work about laid out. Another man he says is needed below him, and he thinks he could be supported. But he must be an able man. It is the voice of all who know the Bottom, that we must have our ablest man there.

Eld. J. W. Collins has four stations in the Cold Water Association, preaches to the churches through the week and sells books. Enough, surely for one man.

Eld. M. S. Kirkland is, also, in the Cold Water, and has his time filled between supplying weak points of Sundays, visiting churches through the week, and selling good books as he goes. This is a very laborious and greatly needed work.

Eld. E. W. Spencer will soon organize a church at Como. Money is being raised to build a house. We hope it will be ready for occupancy by July.

Bro. Lambley's field, Greenwood, McNutt, Winter City and Bear Creek is new, this being his first quarter. He is trying to get the scattered Baptists together, and hopes to organize a church soon. True religion is much hindered all along that river country, by the prevalence of whisky drinking and Sabbath breaking.

Every dollar for Home and Foreign Missions, that can be raised, should be sent in speedily. Surely the churches will not let the Conventional year close without doing something for the Boards of the Southern Baptist Convention. We must bestir ourselves now.

MINISTERIAL EDUCATION.

A note from President Webb says, "Several ministerial students will leave in a few days unless something is done for their relief." Well, it is with the brethren, pastors and others. There are plenty of churches going to take a collection, but unless some of them do it right away, serious harm will result. Won't some brethren send forward something for ministerial education at once? We have asked President Webb to keep the young brethren a little longer, hoping the brethren will not fail them. This is the quarter for many of the churches to take their educational collections. Prompt action will be of great benefit to the cause.

We are pleased to know that many Sunday-schools will respond to our appeal for help for Sister Nelson and the poor children of New Orleans. Will not all do so?

We spent Sunday at Wesson with pastor Purser and his flock. The house is 40 by 80 feet inside. The floor is inclined, have excellent seats. The preacher frequently speaks to six or seven hundred people. We preached and took a collection. The church will raise her apportionment by the Convention, so the pastor thinks. Dr. Rowan is the efficient superintendent of the Sunday-school, which is very large. Here is a great field.

We saw a happy pastor Tuesday. He had just come from the Capital State Bank, where he had just handed Bro. Griffith \$116.30 for general work of the Convention Board.

\$7.50 for State missions.

\$7.50 for Foreign missions.

\$5.00 for Mississippi College.

BAPTIST RECORD.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

NATURE'S LESSONS.

BY CLARA HOLM.

As o'er the western skies
The sunset's radiant glow was over-
spread,
Bathing the earth in rosy flood of
light,
A little child, in rapturous wonder,
said:
"It must be, this is heaven."
O rare philosophy
That sees in nature's loveliness sublime,
[And tending off to lead out thoughts
above]
The beauty of a brighter better clime,
Whispering of God and heaven.
Why are not all hearts thus?
How can we look on nature's lovely
views,
Portrayed in such divine sublimity,
With souls indifferent to her glorious
lines,
Her landscapes and her skies?
The reason must be this:
In childhood's heart the sense of beauty
dwells,
In sweeter, purer measure than ours.
Unconsciously it quick dispels,
And banishes those that please.
Then, too, the cares of earth,
The world's old question, what to eat and
drink,
And where withal our bodies shall be
clothed,
Do so engross us that we scarcely think
On loftier themes than those
O for that vision clear,
Possessed alone through childhood's
simple trust,
Which to its owner opens rare de-
lights,
And which, in order to obtain, we
must
Become even such as they.

EDITORIAL.

TOUCH ME NOT.

The old-fashioned name of our
bright-hued balsam was Touch-
me-Not. The name we suppose
was given, not as descriptive of the
flowers, but of the seed-pods, which,
at a certain stage, explode at the
slightest pressure of the fingers and
fly all to pieces.

It is said the Orientals have a say-
ing that flowers have spirits and
that the spirits of people are kin-
dred to the flower-spirits. Perhaps
this may explain the touchiness of
some people, at any rate it would
seem that on certain points all im-
itate the balsams in being Touch-
me-nots, i. e. in not wanting their
weak points touched. This was
brought to mind very forcibly when
a Christian objected to "too much
being said against tobacco," because
so many men of standing in the
church and state indulge in its use.
Is that the idea? Are the bad hab-
its of only the low and degraded, to
be objected to? Surely not. Else
the young whom we wish to train
aright may insist on voting who
are the degraded, and their stand-
ard of excellence being gradually
lowered, none could be found de-
serving rebuke. It is not right to lis-
ten to touch-me-not advice in rebuk-
ing errors. Every cause, every habit,
every practice, every custom, no
matter how wicked and degrading,
can find some champion and
it; some one who will shout
against its being touched with the
finger of criticism or rebuke. "Since
we have no infallible ones among
us we need not expect perfection,"
say some, but our imperfections can
in no case absolve us from the obli-
gation to strive after perfection.
How are Christian people to help
others to better lives if they may not
touch the bad practices of those in
high position? If they may not con-
demn wrong in broadcloth and sat-
in, they need not attack it when it
is clothed in rags and tatters.

Now, as to the manner of touch-
ing, there is much to be said. We
have none of us the right to touch
our neighbors' lives in the weak,
sore spots of self-indulgence with
fingers heated by personal spite and
nerved and strengthened by prej-
udice. Such touches convey the ven-
om of serpents, and can never help
any one on to holy living.

The touch of healing given by the
Divine Master had in it great ten-
derness. We might be wiser and

more successful in turning straying
feet into the right way if we sought
for special strength from him at
every effort to touch the errors of
others.

TEMPERANCE.

A gentleman furnishes this ship-
ping, but we do not know what pa-
per it was taken from, or who de-
serves the credit or discredit of its
authorship.

DRUNKENNESS.

There is as much manhood in
wasting on selfish drinkards as in
outrageous murder under sentence
of death, and the former is no more
deserving of it than the latter. The
blear-eyed, bloated sot is a cold
and enfeebled, while the bar-keeper
is shamed and damned.

There is no excuse for the drunk-
ard. Most men have enough will
power, if properly exerted to aban-
don the habit of drinking to excess.
Those who haven't are to be classed
with idiots, and like them should
be restrained of their liberty, and
prevented from doing harm to them-
selves and others.

It is not the use but the abuse of
liquor, that is a crime. Drunkenness
is set down as a crime against God,
it is also a crime against nature and
the laws of the land, and as such it
ought to be frowned upon, not pet-
ted and coddled.

At the first reading we were im-
pressed with the lack of discrimination
in the writer, with the manifest
mental obtuseness which could not
look beyond the effect to the cause,
but upon a second reading it is ap-
parent that the sentiments enun-
ciated in that little paragraph had
their rise more from a blunted mental
nature than from lack of mentality.

The whole thing sounds like
"liquor logic," and is of a piece with
the miserable boast of the unprin-
ciple saloon-keeper that he *is* all
no disturbance in his house; he *sells*
liquor to men and let them stay in his
house and drink as much as they please
so long as they paid for it, and did
not make a disturbance; but when they
became troublesome, he put them in
TO THE STREET.

Did that show him to be a man
of good moral character, a suit-
able person?

Oh, shame upon the sentiment-
alist who shut up the drunkard, like other
idiots, but let the saloonist ply his
deadly damning trade, and make
more drunkards, more idiots! Truly
that is the serpent logic of the small
Still voice. From such men, good
Lord deliver our land.

Now is the time, pending the
general election for the women
to work as they never did before,
many good men have never stopped
to think of the evils that the saloons
fasten upon the land. Make them
think, sisters, and then they will
vote right. Now the is time, too, for
us to give emphasis to the *Christian* part
of our organization, and to pray as
we never did before. A wicked
queen once said, "I fear the prayers
of John Knox more than all the ar-
mies of Scotland." Sisters, the
prayer of faith takes hold of the
arm of Jehovah. Let us cry might-
ily to him, "Lord it is time for thee
to work for they have made void
thy law."

Here is the testimony of men of
brains, read it and see how it fits
with the wiseguy's little chat about
"abuse and use of liquor."

We unite in the declaration that
we believe alcohol should be classed
with other powerful drugs; that,
when prescribed medicinally, it
should be with conscientious caution
and a sense of grave responsibility.
We are of the opinion that the use
of alcoholic liquor as a beverage is
productive of a large amount of phy-
sical disease; that it entails diseased
appetites upon offspring; and that it
is the cause of a large percentage
of the crime of our cities and coun-
tries. We would welcome any judi-
cious and effective legislation—State
and national—which should seek to
confine the traffic in alcohol to the
legitimate purposes of medical and
other sciences, art and mechanism.

—300 Physicians of New York and
Brooklyn

Many there be, who oft have re-
course to wine, when, I think, they
had more need to run to water—
namely, when overheated with the
sun or frozen and frigid with the
cold, or when overstrained with
speaking, or exhausted with study
and reading of books, and generally
when weary with violent exercise
and long travel. Then, indeed, they
fancy that they ought to drink wine,
as if nature herself called for such
treating, but in truth she desires no
good to be done to her in this wise.
Such persons should be totally de-
barred of wine, or else enjoined to
drink it well allayed with water—
Platarch.

It is inconsistent with membership
in the church of Christ, to be engag-
ed in the manufacture or sale of in-
toxicating liquors as a beverage, or
in any other way, aid or abet in the
manufacture, sale or use of intoxicat-
ing liquors.—19th General Assembly
of the United Presbyterian Church
of the United States.

We are of the opinion that the use
of alcoholic liquors as a beverage is
productive of a large amount of
physical and mental disease; that it
entails diseased appetites and en-
feebled constitutions upon offspring,
and that it is the cause of a large
percentage of the crime and pau-
perism in our large cities and coun-
tries.—Medical Association of the
United States, Detroit, 1874.

We are of the opinion: 1. That
a large portion of human misery,
poverty, disease and crime, is pro-
duced by the use of alcoholic drinks
as a beverage. 2. That total ab-
stinence from intoxicating liquors,
whether fermented or distilled, is
consistent with and conducive to
the highest degree of physical and
mental health and vigor, and would
greatly promote the health, morality
and happiness of the people.
Ninety-six Physicians of Montreal,
1875.

The unanimous voice of the ablest
members of the medical profession,
both of this country and of England,
is against alcoholic methods. Dr. J. B.
Biggs says that alcohol retards the ac-
tion of the blood, changing arterial
into venous blood; Dr. Mussey that
the morbid symptoms are aggravated,
and new centres of irritation are es-
tablished by its use. Dr. Carpenter
that it causes congestion of the
blood resulting in sudden death or
destruction of important organs;
Sir Astley Cooper, that it produces
fatty degeneration of the heart,
dropsy, Bright's disease, and many
diseases of the digestive organs; Dr.
Brown, of England, that it pro-
duces, paralysis, and acute and
chronic mania, and many other de-
rangements of the nervous system.

J. T. Boyd, M. D., of St. Louis, Mo.
We are of opinion: 1. That a very
large proportion of human misery,
including poverty, disease and crime,
is induced by the use of alcoholic
or fermented liquors as a beverage.
2. That the most perfect health is
compatible with total abstinence
from all such intoxicating beverages,
whether in the form of ardent spir-
its, or as wine, beer, ale, porter, ci-
der, etc. 3. That persons accus-
tomed to such drinks may with per-
fect safety discontinue them entirely,
either at once or gradually after a
short time. 4. That total and uni-
versal abstinence from alcoholic
beverages of all sorts would greatly
contribute to the health, the pros-
perity and the happiness of the hu-
man race.—Two Thousand Physi-
cians of Great Britain.

Hold a mouthful of spirits—whis-
ky for instance—in your mouth for
five minutes, and you will find it
burns severely; inspect the mouth
and you will find it inflamed. Hold
it for ten or fifteen minutes, and
you will find the various parts of the
interior of the mouth have become
blistered; then take a handkerchief
over the eyes, and taste by instance
water, vinegar, milk, or senna, and
you will find that you are incapable
of distinguishing one from another.
This experiment proves to a certain-
ty that alcohol is not only a violent
irritant, but also a narcotic. Can
you believe that the still more tender
and important internal organs of the
body can be less injuriously effected
than the mouth.—Dr. McCulloch.

You shall never land it on our
shores. What! a whole barrel of
rum! It would corrupt our morals
and be our undoing.—Connecticut
Colonists to captain of a vessel in-
tending to land a barrel of rum.

The largest invoice of New Eng-
land rum ever shipped from the
United States, was cleared to-day
for the coast of Africa, 150,000 gal-
lons.—Boston Traveler, Aug. 8, '81.

Thus we send to the benighted
heathen of Africa our greatest bless-
ing and our greatest curse—the Word
of God and our deadly rum. With
one missionary of the cross we send
70,000 gallons of rum.—Is this mod-
ern civilization? Is this the way we
expect to evangelize the heathen na-
tions?—C. B. Cotton.

I suppose that next to pulmonary
diseases, more persons come to their
death either directly or indirectly,
by alcoholism, than from any other
cause. Hundreds of men who die
from liver complaint and kidney
troubles, might have been healthy
men to-day if they had not poisoned
their systems with alcohol.—Jas. W.
Alexander, Vice-Prest. Equitable
Life Ins. Co.

I have found the use of alcoholic
drinks to be the most powerful pre-
disposing cause of malignant cholera
with which I am acquainted. Were
I one of the authorities, I would pla-
card every spirit-shop in town with
large bills, containing the words:
"Cholera sold here."—Dr. A. M.
Adams, Professor of the institutes of
Medicine, in the Andersonian Uni-
versity of Glasgow, 1848.

The deaths from sunstroke, in St.
Louis, became on some days appal-
ling. The papers faithfully chronicled
the fact that this fatality was
largely confined to persons addicted
to an intemperate use of alcoholic
drinks, and beer drinkers fared no
better than others.—Zion's Herald,
1875.

The tavern bell, I fear, does more
harm than the church bell does good.
—Watson, 1662.

A Parliamentary return shows
that, for the year ending Sept. 29,
1884, there were 15,942 convictions
for drunkenness on Sunday in Eng-
land and Wales.—The Voice.

YOUNG HOPEFULS.

HAPPIEST DAYS.

I said to the little children,
"You are living your happiest days."
And their eyes opened wide
In innocent amazement.
For their happiness was so perfect,
They did not know it then!
"Oh, no!" they said, "there'll be hap-
pier days."

For us when we are women and men,
I said to the youth and maiden,
"You are living your happiest days."
And into their sparkling eyes there
Came a dreamy, far-off gaze.
A dreamy, far-off gaze,
And their hands sought one another's
And their cheeks flushed rosy red;
"Oh, no!" they said, "there'll be hap-
pier days."

For us when we are wed,
I said to the man and woman,
"You are living your happiest days."
As they laughingly watched together,
Their baby's cunning ways,
"These days are days of labor;
They can hardly be our best;
There'll be happier days when the chil-
dren are grown,
And we have earned our rest."

I said to the aged couple,
"You are living your happiest days."
Your children do you honor;
You have won success and praise,
With a peaceful look they answered,
"God is good to us that's true,
But we think there'll be happier days
for us,
In the life we are going to."

We are glad that the band of
young Hopetuls is growing in num-
bers, and glad too that they show a
mind to work and earn something
to give to the cause of Christ. We
must every one of us give an account
of ourselves to God, and perhaps, it
is the hardest thing we have to do
to be honest with ourselves. We
would not wrong another; o' no;
but men, grown up people, as well
as children, are not honest with
themselves. They persistently shut
their eyes to their own faults and
duties, and imagine that God will
judge them for these little com-
missions and omissions. You all
know that anything may be
hid by darkness, but light shows
every in and out, every object

in its full proportions. We are
living with some light, enough to
see the right or wrong, and to
choose; but when the light of eter-
nity shall flash upon our records,
things will wear their true size and
importance. None of us could bear
that time, if it were not true that
the blood of Jesus cleanses from all
sin. We have three things here to
think of, honest toward God, honest
toward men and honest with our-
selves.

DEAR EDITOR AND YOUNG FRIENDS:
As this is the first letter I ever wrote
for the press, I do not know how I
will succeed with it, but I will do the
best I can. I am eleven years old:
I am going to school and have eight
studies: one that I like very much
is Morals and Manners. It teaches
us how to act every where, and teach-
es temperance, too. I am a Prohibi-
tionist. We have a good Sunday-
school. I felt sad at the close of the
first quarter, for at the beginning of
it my dear teacher, Mrs. J. F. Berry
was with us, but before the quarter
ended she was with the angels. She
was a good woman and all her class
loved her. The last Sunday she
heard us recite, she gave every one
of us a beautiful floral motto card;
on mine was the text, "Day by day
will I bless thee, O Lord." Our new
teacher is Mrs. Joe C. Perry, and I
love her, but I feel sad every time I
go to recite. We have a Young Folks'
Missionary Society; it meets with
the Ladies' Society. I feel a great
interest in Mrs. Nelson's work in
New Orleans. I enjoyed Mr. White's
last piece, "The Beautiful Life," and
hope he will write another piece
soon.

There are a great many convicts
working on the Ripley, Ship Island
& Kentucky Railroad. At the near-
est point I think it will be about a
mile from my home. I am getting
used to looking for the Home Circle
on the sixth instead of the fourth
page. I think the Record's new
spring suit is very becoming to it. I
enclose five one-cent stamps for the
cost of the young preachers at the Col-
lege. I hope to send more soon.

With kind regards, I am,
LEILA BEAUTE LEAVELL,
Cherry Creek, Miss., Mar. 30, '86.

DEKALB, MISS.

DEAR SISTER GAMBRELL: We
read in our grandmas' paper your
proposition to the little "Hopetuls"
to support a young preacher at the
College. If it costs only \$7.00 a
month it seems like we might do it
easy enough. We have a box in
which we keep our missionary
money; mama says she thinks we
would do as much good this way as
sending it to the heathen, for maybe
that young preacher would after a
while go and preach the gospel to
the heathen, so they would get our
little nickles all at once. We had
to go in our bank last Sunday week
and "divide" with Bro. Norsworthy,
for our papa is a Methodist, and
mama makes us "half" it to the Bap-
tist and Methodist, if it's only a nickle
apiece. We send you all we have
on hand, hoping many other little
children will do likewise. If you
can publish in the Record the poem
commencing,

I am a little Temperance boy,
I signed the pledge to-day,
We will be so much obliged. With
kindest wishes for yourself, Uncle
Gambrell and the Record, we are,
Your Young Hopetuls,

SAMMIE AND CANNING BELL,
April 1st, 1886.

We will do our level best to send
again in March. We are going to
school, and don't have much time to
work, but may be something will
turn up for us to do.

CANTON, MISS., April 8, 1886.

DEAR SISTER GAMBRELL: It may
interest you and the lady
readers of the Record to know that
the Baptist ladies of Canton, quite
fully alive to the various interests
of the denomination, and in order
that they might work the more ac-
ceptably, and I trust effectively, they
have organized under a regular con-
stitution and by-laws, so regulating
their work as to be held amenable
to and co-operative with the church,
referring everything of a question-
able character to the church for ad-

vice. Most of our ladies, we think,
will unite with us. The ostensible
design of the organization of this
Society is the furtherance of church
work at home and abroad. Our
purpose is to correspond and co-op-
erate with the Central Committee
at Oxford.

MRS. J. J. W. MATHIS,
Cor. Sec'y.

SELECTED.

WAIFS AND STRAYS.

BY MARGARET E. SANGSTER.

Perhaps I am mistaken about their
being waifs and strays, these lads
who haunt windy street corners on
cold winter nights, when fires are
blazing cheerily on glowing hearths,
and boys who have mothers are safe
at home. Mothers' boys are end-
ling close to them, talking merrily
as only boys can, or reading the stir-
ring books which boys love; are sit-
ting with absorbed faces before the
evening lamp. Now that I think of
it, the little fellows that I mean have
thick jackets and pantaloons, good
hats and shoes, and overcoats but-
toned up to the chin, and every ma-
terial sign of comfort. Certainly
they are well dressed, and we usu-
ally associate rags and tags with
waifs and strays, pallid faces and
shivering shoulders with the dross and
jetsam of suffering childhood,
thrown up on the shore of a great
city like the fringe of driftwood left
by a receding tide. These boys are
well-fed and hearty, as their active
legs and sonorous voices testify, and
they have homes somewhere, un-
doubtedly. The question that puz-
zles me is, "What are they doing in
the street every evening of their
lives? Where are the mothers and
sisters, and what has become of the
fathers who are responsible for these
children?" Night after night the
early or late passer-by on the side-
walk encounters the groups whis-
ling, shouting, singing, posturing
grotesquely around flickering bon-
fires, hooting, howling and playing
uproarious games at hours when
boys should be at the fireside, or
else safely and snugly tucked away
in bed. They have been neither to
a party nor a prayer-meeting, they
are not going on errands, nor are
they performing escort duty in be-
half of sisters or cousins. Racing and
tearing about in the dark, learning
many an evil thing, and forming
habits fatal to the refinement of
thought and behavior which distin-
guishes the gentleman, something
in their case is very much awry.

Among insouls problems this
takes the precedence, viz: What can
a boy's mother be thinking of when
she chooses to let her boy slip away
from her own influence, out of the
sweet safe home atmosphere, away
from the blessed home environment,
into the wide wilderness of the
streets, when she does this easily
and without a protest? Even
in broad daylight it is better that a
boy's playground should be in a
more exclusive place than the street,
his associates should be of his par-
ent's selection, or at least of their
acquaintance. A little judicious
planning will obtain for him the
needful air and exercise in some way
other than mere aimless romping
on the highway. When night
comes, I am sure that the place for
a boy is under his mother's wing.
A mother who truly estimates the
trust which was given her when the
Lord bestowed upon her the price-
less treasure of her boy will prefer
to have him under her guardian-
ship. Not for carpets, nor wood-
work, nor quiet and silence, will she
send her child into doubtful compa-
ny. Though he fill the house with
his companions, and they sometimes
play a little roughly, till the gusts
of mirth shake the floors and almost
rattle the windows, she will not
complain, knowing as she does how
pliant her boy is to the suggestions
of her desire. Her gentle word will
always quell a tumult, and this in
the face of Mrs. Thistle-down's de-
claration that "Boys are such sav-
ages!"

Mrs. Thistle-down, with a dirt of
her fan, and a sipper on her lips

the Kidney Part, have cured thousands of cases of
most Depress, Irritation of the Bowels, Costiveness,
of Urine, Pains in the Region of the Liver and Kid-
neys. Little pills taken every night before going to
bed bring the natural functions into a healthy and
free. Little pills cost 25 cents each vial, and can be sent
A. N. Cor. Broadway & Biddle St., St. Louis, Mo.

BAPTIST RECORD.

COMMUNICATIONS.

THE BIBLE OF DR. JOHN CLARKE.

THE CHIEF FOUNDER AND STATESMAN OF RHODE ISLAND—THE LEADER IN LIBERTY OF CONSCIENCE IN AMERICA—THE FIRST PASTOR IN AMERICA.

He was born in England, October 8, 1609. Attained high repute for ability and scholarship in languages, law, medicine and theology. Joined the "Particular Baptists." Came to Boston November 1637, and for his principles was refused a residence and disarmed. He at once became a leader of the great persecuted party called "Antinomians." He advised them to emigrate. They appointed him to select a home for a State, organized by a written compact as a "Body Politic," and elected officers in Boston, March 7, 1638.

He then led them to Rhode Island which they purchased of the Indians March 24, 1638. They increased to a hundred families that year.

Roger Williams obtained his lands at Providence the same day, but held them several months as his private property. He had been banished, not for his principles, but for overt acts of contempt of court and sedition, but was hoping to return to Massachusetts, and said he wanted no English company. He had with him but five men, of whom three were intensely hostile to him and left him in a few months, and one was a refugee from a criminal court. Seven months later there were but thirteen land owners at Providence.

In 1611 an English Baptist church at Amsterdam, in a declaration of doctrine, affirmed the right of all men to liberty of conscience, and their duty to lawful government. The Rhode Island colonists intimated both principles in their compact of incorporation made in Boston, and now on The Island established a complete State government, and declared liberty of conscience.

This was nine years before Providence had any constitution, statute or officer, and six years before Roger Williams published his work on Liberty and Conscience.

Dr. Clarke was from the first the minister of the Island, and soon organized a church which continues to this day as The First Baptist Church of Newport.

Roger Williams was then a Congregational minister, and when, in 1639, under a temporary impulse he desired immersion, he rejected Dr. Clarke and the organized Baptists, and immersed a friend, who in turn immersed him. But he soon abandoned fellowship with the band which he had immersed, and afterwards wrote in reference to Dr. Clarke's immersion in Providence, "I have not satisfaction, neither in the authority by which it is done, nor in the manner."

In 1644, Roger Williams obtained a royal patent for Providence Plantations, which unjustifiably took in Rhode Island, abolished its government, and even its name, and required conformity to the laws of England, which were then severe to non-conformists.

Four-fifths of the population and wealth of the State, in Newport and Portsmouth, bitterly opposed union with Providence and Warwick until 1647, when by the influence of Dr. Clarke a State organization was effected. Providence demanded and obtained representation equal to that of the Island towns, which were very much larger, but directed her delegates to accept the model government "That hath lately been shown unto us by our worthy friends of The Island." The code adopted concluded with these words: "Otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them."

Dr. Clarke was a member of the State Legislature at its organization in 1647 and in 1648. He was also Treasurer and Assistant (i. e., Vice-President) for Newport, in 1649-50.

In 1651 Dr. Clark visited Lynn, Mass., preached at the house of a member of his church, and was imprisoned for it three weeks in Boston. He seized the occasion to make a declaration of Baptist doctrine, and demanded a debate on four theses affirming in substance as follows:

First—Jesus is the Christ, and sole Lord of his church.

Second—Baptism, or dipping in water is a commandment of Christ. Only believing disciples are to be baptized and walk in the visible order of Christ's house.

Third—Believers should testify of Christ on all occasions, but with meekness.

Fourth—A believer may not restrain another man's conscience, nor his person for his conscience or worship.

In 1652, Dr. Clarke was sent by The Island, and Roger Williams by Providence, to England to procure a revocation of a commission to govern The Island, which had been obtained by Mr. Coddington, its late President. They effected this object, and Mr. Williams returned. Dr. Clarke remained in England twelve years, and was commissioned successively to Parliament, Cromwell and Charles II., as agent of the whole State of Rhode Island to obtain a satisfactory charter, against the opposition of Massachusetts and Connecticut. In an address to Charles II. he said: "Your petitioners have it much on their hearts to hold forth a lively experiment that a flourishing civil State may stand, yea and be best maintained with a full liberty in religious concerns."

He obtained, July 2, 1663, the royal assent to a charter in which many signs indicate that he was its writer. This charter defeated all enemies of the State, and was itself so complete a scheme of government that it continued to be the Constitution of Rhode Island until 1842. Written while John Bunyan was in prison, it said: "All and every person may at all times hereafter freely and fully have and enjoy his own and their judgment and consciences in matters of religious concernment. * * *

any law, statute, usage or custom of this realm (England) to the contrary hereof in anywise notwithstanding."

Dr. Clarke returned home in 1664. Was a member of the Legislature from 1664 to 1669, when the new office of Deputy Governor was created, to which he was elected in each of three successive years. The Legislature testified its dependence on his legal knowledge and abilities by placing him at the head of a committee to revise the laws, and by appointing him alone in 1666 to revise the code, "leaving out what may be superfluous, and adding what may appear unto him necessary."

He resumed his position as leading Elder of the Newport Baptist Church in 1664, and held it till his death, which occurred April 20, 1676.

Having no children, he left a considerable estate in trust for charities, and "The bringing up of children unto learning." This fund is still doing its beneficent work in Newport.

The Bible belonging to Dr. Clarke has been presented to Rochester University with this note:

This Bible, of the Geneva version, published in 1608, given to Dr. Clarke by his father, has descended in the family of his brother Joseph, and was bequeathed to me by my father. In the hope that new generations of Baptist ministers will be led to more correct understanding and teaching of the history of liberty of conscience than have prevailed heretofore, I consign this Bible in perpetual trust to the University of Rochester, N. Y., on conditions as follows:

It is not to be a part of the assets of the University. It shall be exhibited under glass, and not yielded to the handling of the curious or seekers of genealogical information.

It shall be accompanied by a conspicuous paper or card, calling attention to the distinctive honor of Dr. Clarke above that of Roger Williams.

When the Trustees of the University of Rochester shall be unwilling to comply with these conditions, or shall fail to do so, they shall resign the Bible to the possession of the Historical Society of Newport, R. I., upon demand of the chief officers of the said Newport Historical Society, which Society shall then become its perpetual custodian.

JOHN C. C. CLARKE.

ALTON, ILL., 1885.

MARRIED.

At the residence of the bride in Monroe county, Miss., April 6, 1886, Mr. Gilson B. Gray, of Boule, Texas, and Miss Katie B. Strong.

They took the cars on the same day for their future home in Texas, followed by the best wishes and earnest prayers of many friends. May a kind providence guide and bless their journey through life.

M. V. NOFFSINGER.

On the 8th of April 1886, at the residence of the bride's brother, Captain John L. Kingsbery, by Rev. T. Kingsbery, Eld. E. K. Branch, and Mrs. P. K. Glass.

RESOLUTIONS.

WHEREAS, God, in his boundless wisdom, has called from the labor of earth to a higher life and higher world our beloved brother and deacon, W. M. Harris, an honored member of our church for 38 years, who was a kind husband, an affectionate father, whose life was a model of Christian meekness and forbearance, who, amid the trials and troubles of life, never faltered in duty to the Master's cause, and who, by many deeds of love and kindness, as well as faithful services rendered as a deacon, has endeared himself to this church, and

WHEREAS, by the dispensation of providence, many hearts are bereaved, and sadness is made to fall on this church and community; therefore be it

Resolved, That in the death of our fallen brother this church has sustained an irreparable loss, a pillar has been removed which can never be replaced, a good counselor forever gone.

Resolved, That while we recognize in the death of our beloved brother the unerring wisdom of a kind providence, yet we deeply mourn his departure, and extend to the stricken widow and numerous sorrowing children our heartfelt sympathy and prayers in this sad hour of their misfortune.

Resolved, That a copy of this preamble and resolutions be published in the Baptist Record, and that a copy be furnished the family of the deceased, and that also a copy be spread on the church record.

The above was read and adopted in conference of the Philadelphia Baptist Church, Marshall county, Miss., the second Sabbath or Saturday in March, 1886.

JOHN RICHARDSON.

Moderator.

H. F. MCKNIGHT.

Church Clerk.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington St., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with dyspepsia, for the past three years. Six months ago I began to use

AYER'S Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" East India Remedy is at hand, one bottle will satisfy the most skeptical. It is the only medicine that cures Cough, Hoarseness, Sore Throat, Consumption, Bronchitis, Asthma, Scurvy, Debility, and Nasal Catarrh. It is an Imported Remedy. Try it, you will be cured.

Here are a few extracts from letters of persons who were cured, and now order for their friends:

"I fear cough is a decline, and as the medicine cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish to take it."

Thy true friend,

HANNAH MICKLE, Near Weathers, N. J.

"As your medicine cured me of Consumption, some three years ago, I want to try it."

JOHN HILL.

Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with Bronchitis nearly twenty years, and tried most all kinds of medicine, and says the 'Cannable India' is the only thing that gives her relief."

JANE A. ASHBROOK.

Lovelandville, Ballard Co., Ky.

"I know all about the 'Cannable India.' Fifteen years ago it cured my daughter of Asthma; and it has cured me of several years' cough perfectly cured. Please send me a box of your medicine."

Deep River, Fowling Co., Iowa.

"I have taken the 'Cannable India' as directed, and am perfectly cured of my Catarrh of the Nose."

JAMES A. CALDWELL.

Waukegan, Chicago, Ill.

"It has cured Mrs. Hubert of General Debility of the whole system, of two or three years' standing, and others are trying it with success."

BRIDGET L. LESLIE.

Stimpson's Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' 'Cannable India,' and if they fail you, send to us direct.

\$2.50 per bottle or three bottles for \$6.50.

Pills and Ointment \$1.25 each. CHADDOCK & CO., Proprietors, 1031 Race Street, Philadelphia, Pa.

Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.

(Great Jackson Route.)

Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.

leaves.....5:40 p. m.

No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....2:53 p. m.

leaves.....3:05 p. m.

No. 3, Mail, leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.

J. TURNER, Div. Supt.

J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00

Arrive at Jackson.....7:15 p. m.

Except Sunday.

L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.

Arrive at Meridian.....6:30 p. m.

Freight leaves Jackson at 12:30 a. m.

and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.

Arrive at Vicksburg.....12:40 p. m.

Freight leaves Jackson at 12:30 a. m.

and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Frt. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.

No. 5, Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.

No. 6, Freight ".....6:40 p. m.

MOBILE & OHIO RAILROAD.

DOUBLE DAILY TRAINS.

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Through Sleepers from Mobile to St. Louis, and New Orleans via Columbus.

Passengers to and from Mobile change Sleepers (on same train) at Artesia.

C. J. WALLER, G. P. A.

LOUISVILLE, NEW ORLEANS & TEXAS RAILROAD.

(Mississippi Valley Route.)

SOUTH BOUND.

Leaves Memphis at.....4:00 p. m.

Ar. at New Orleans.....9:30 a. m.

NORTH BOUND.

Ar. New Orleans.....5:30 p. m.

" Vicksburg.....2:03 a. m.

Ar. at Memphis.....11:00 a. m.

Pullman Buffet Sleeping Cars on all trains.

Connects at Vicksburg with Vicksburg & Meridian, and Vicksburg, Shreveport & Pacific Railroads, and Steamers on the Mississippi River, and at Harrison with Natchez, Jackson & Columbus Railroad.

A. J. KNAPP, Gen. Agt.

Memphis, Tenn.

NATCHEZ & JACKSON R. R.

GOING WEST.

Mail leave Jackson.....7:00 a. m.

Arrive at Natchez.....12:25 p. m.

Freight leaves Jackson at.....8:00 a. m.

GOING EAST.

Mail leave Natchez at.....3:45 p. m.

Arrives at Jackson.....9:00

Freight arrives at Jackson.....7:00

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

G. R. GORDON, Agt.

Southern Bivouac.

ESTABLISHED

B. F. AVERY & SONS,

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Cherokee River. S. H.

Carrington's Gift, Illustrated. Hugh Conway.

Christmas at Brockton Plantation. M. M. Folsom.

Second Day at Gettysburg. W. H. Sewall.

Portraits of Gen. Longstreet and Gen. Ewell.

The Rev. Sam Jones, with Portrait. W. C. Kelley, D.D.

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